

(the term), they feel constrained to express their deep regret, that Dr. Willis appears to have been not only unfortunate but very unguarded in the selection of the language he employed to express his ideas on a subject so delicate as the character of a brother; and moreover, that without sufficient reason, he delayed to make the explanation which was plainly due both to Dr. Burns and to the cause of religion, after he knew, or had reason to suspect the misinterpretation which had been put upon his testimony; and still further, that when he did profess to explain, his explanation was not of that frank, distinct, and friendly nature which the circumstances of the case called for.

But further, the Synod in pronouncing this opinion about the action of Dr. Willis, had called upon to put on record their sense of the impropriety of Dr. Burns in the case which led to the evidence given by Dr. Willis, viz: his bringing an individual before the Police Court on insufficient legal evidence: though they cannot regard this as furnishing an excuse for the conduct of Dr. Willis.

III. Thirdly, The Synod do not feel called upon to enter upon the consideration of the question, how far Dr. Willis's charges against Dr. Burns, as explained by himself, are well or ill founded: inasmuch as they do not charge any particular act of moral delinquency against Dr. Burns, and are such that the satisfactory investigation of them is from the very nature of the case impossible.

IV. Fourthly, The explanations given by Dr. Willis having certainly lessened the breach which the naked language of Dr. Willis was fitted to produce, the Synod trust that Dr. Burns and Dr. Willis will be enabled to consider the causes of difference still existing between them, in a Christian spirit, and will endeavour, as far as possible, to come to a mutual good understanding in regard to these.

In conclusion, the Committee looking upon the scandal caused by the occurrences, which have led to this investigation, as fitted to shake the confidence of these people in the College, on the efficiency of which, the prosperity of our Church so much depends, would respectfully recommend to the Synod, to have special regard to this in all their action about the College.

On motion made and seconded, it was resolved to sustain the report, and adopt as the deliverance of Synod in this case, the deliverance embodied in the Report of the Committee.

On motion made by Dr. Willis, and duly seconded, the Synod adopted the following Resolutions on the subject of Slavery:—

1. That re-declaring, in terms of the Synod's resolutions at Kingston, in June, 1851, their belief in the sinful and unscriptural character of the Slaveholding system, this Synod judge it to be their duty to God and to man, to co-operate by all moral methods, in promoting its abolition.
2. That it is deeply to be lamented that professing Christian churches in the neighbouring States, do so generally refrain from bearing a clear and decided testimony against laws, which not only involve an eternal usurpation of absolute power over the conscience of the slave, but deprive him of every characteristic privilege of rational nature, and do what God originally stamped with his own image, and in many cases, those on whom that image has been re-imposed by the Holy Spirit, and for whom Christ died, to the rank of venal chattels.
3. That, having regard to the inadequate effect which seems to have been produced on the larger ecclesiastical bodies of the United States, by the respectful remonstrances sent from churches in Britain, and on one occasion from this church in Canada, the Synod resolves, in the spirit of affectionate but faithful testimony, to manifest in every way competent, its determination, not to be a partaker in other men's sins: and therefore enjoin upon all ministers and members of this church to omit no opportunity of respectfully dealing with the consciences of slaveholders, especially professing Christian slaveholders, and resolve that while communion in religious ordinances is not to be refused to such as profess and avow by credible evidence that they are sincere in the purpose of taking means to purify their church and land from the sin, at the same time communion should be avoided with ministers and congregations avowing or known to be supporters and defenders of this national iniquity.
4. That the Synod heartily rejoices to recognize those Christian societies and individuals in the American Union, who have perseveringly contended against slavery; and desires to cultivate closer union with such churches in the States as decidedly oppose themselves to this oppression, and to strengthen their hands in every competent or possible way.
5. That a copy of these resolutions be published in at least one Canada and one United States newspaper, and also transmitted to such friends of the Anti-Slavery cause in the neighbouring Republic, as the Committee of Synod having charge of this interest may deem most likely to make these resolutions subservient to the advancement of civil and religious liberty.

The Synod then called for the Report or the Committee on the Clergy Reserves. The Report was given in by Dr. Burns, Convener. On motion made and seconded,

The Synod sustains the Report of the Committee and re-appoint the same with instructions to watch the action of the Legislature with regard to the appropriation of the Reserves, and to take such steps as they may see fit to secure that these Reserves shall not be appropriated to the endowment of churches, or to any object which would tend to perpetuate the evils which have flowed from their application to Ecclesiastical purposes.

On the Report of the Committee appointed at a previous diet, the Synod adopted the following minute, with reference to the right of free discussion, and the late riotous proceedings in Quebec and Montreal:—

This Synod having heard of the riotous proceedings at Quebec and Montreal, accompanied in the latter of these cities with the melancholy deaths of right innocent and unoffending citizens, cannot but give expression to a feeling of deep concern and righteous indignation.

As citizens and as Christians we prize the blessings of civil and religious freedom, and we look upon these blessings as most seriously imperilled if such proceedings as those now referred to are perpetrated and winked at. That distinguished Italian refugee, whose visit to Quebec and Montreal was the immediate occasion of the painful events referred to, had a right to fair and free discussion, and it does not appear that he went beyond the bounds which that right has prescribed to it; and if he is to be put down by lawless violence, what will the result be, but a breaking up of the very framework of the social system.

Holding as we do that the system of the Papacy, both in principle and in spirit, is hostile to God's glory and men's spiritual interests, we claim a right for ourselves and others to expose the evils of the system, and to plead for the great principles embodied in what is commonly known as the Protestantism of all the Reformed Churches; and we assert the right of every man to vindicate these principles, when in doing so he does not disturb society, nor violate liberty of conscience.

This Synod further calls upon the Government of the land to take effective measures to protect the rights of all British subjects, and of strangers within our gates so long as they do nothing against law and social order. Yet, this Synod feels itself called on to go a little further, and to press on men in power the duty of the Legislature of a land to discriminate carefully between those matters of conscience which no public law can reach, and those systems of priestcraft which are based on allegiance to a foreign power, and are in their tendency inimical to the rights of loyal subjects, and the interests of public morals and of the public safety.

While the Synod lifts this solemn protest on the grounds referred to, her members are reminded of their duty of using all the means at their command for lessening the influence of Popery in the Province, and advancing the progress of evangelical truth.

TREASURER'S ACCOUNTS.

MISSION FUND.

CHARGE AGAINST THE TREASURER.

1852.		£	s.	d.
June 17.	Balance on hand.....	354	9	54
" 22.	Received from Emma Congregation.....	0	17	6
" "	Richmondhill, Thornhill, and King Stations.....	12	2	57
" "	Toronto Township Congregation.....	1	18	10
" "	Hampton Congregation.....	1	4	2
Aug. 2.	" Pakenham and Torbolton.....	1	8	5
" 12.	" English Settlement.....	3	0	11
" "	" Proof Line.....	1	7	4
" "	" Blenheim.....	2	2	4
" "	" McKillop.....	2	0	0
" "	" Newton.....	2	10	0
" "	" Whithy.....	10	0	0
Oct. 30.	" English Settlement.....	2	18	2
" "	" Proof Line.....	1	13	7
" "	" London.....	1	5	7
Dec. 31.	" Paris Congregation.....	2	1	10
" "	" Do. Sabbath School Box.....	0	15	9
1853.				
Jan. 11.	" Onoda.....	2	6	6
" 29.	" Brantford Congregation.....	6	0	0
Feb. 3.	" Toronto Missionary and Benevolent Society.....	10	0	0
" "	" Ayr Congregation.....	10	0	0
" "	" Chippawa do.....	2	10	0
" "	" Blandford do.....	1	5	0
" 8.	" Ayr do., collected in Mission Boxes.....	6	2	6
" 11.	" Oshawa do.....	5	13	0
" 21.	" West Gwillimbury.....	1	13	0
" "	" Emma.....	0	17	0
" "	" Tecumseh.....	1	5	2
Mar. 7.	" Hamilton Congregation.....	10	0	0
" 11.	" Chippawa do.....	3	6	3
" 12.	" Guelph do.....	3	5	0
" "	" Eramosa do.....	2	10	0
" 19.	" Amherst Island do.....	3	0	0
April 12.	" Beverley do.....	4	8	6
" 20.	" Darlington.....	2	5	0
" "	" London.....	13	13	7
" "	" Blenheim.....	2	0	10
" "	" English Settlement.....	5	16	2
" "	" Proof Line.....	2	8	0
" "	" McKillop.....	3	0	0
" "	" Woodstock.....	1	2	6
May 19.	" Ancaster East.....	1	19	4
" "	" Caledonia.....	0	15	0